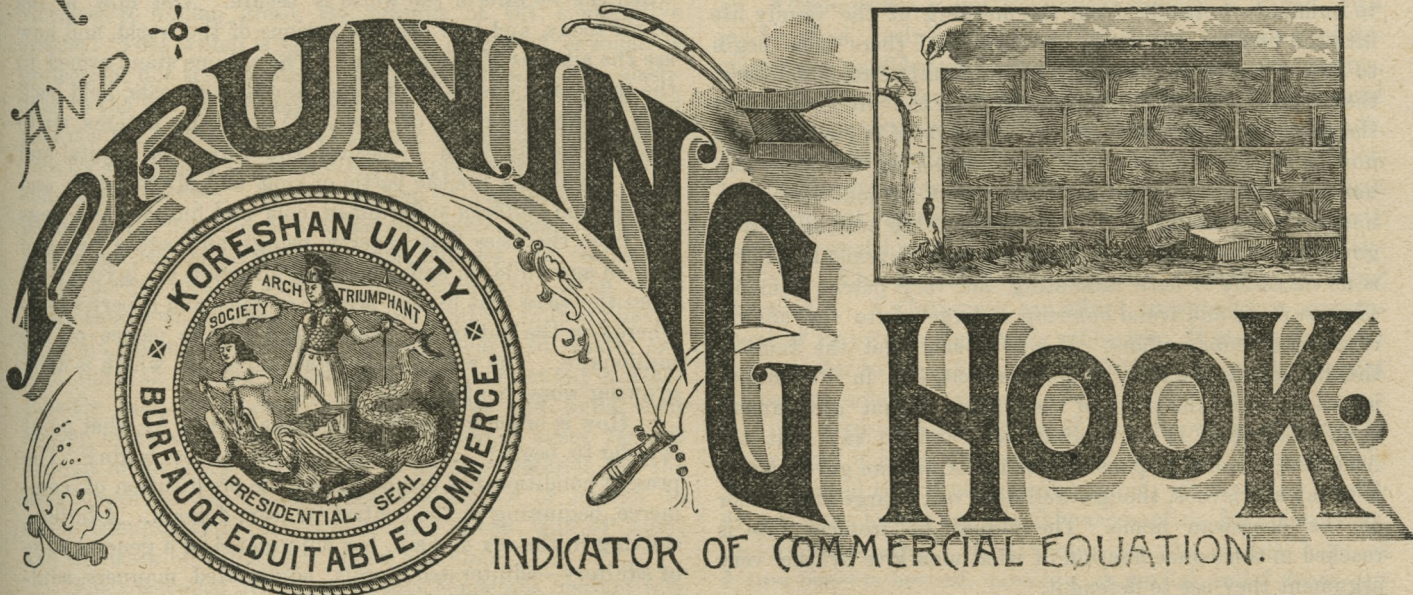


THE PLOWSHARE



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KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

The Lesson Of This Last Political Revolution.

The world learns its lesson, but it makes progress slowly. For thirty years the party in power (the Republican) has been swindling the people. For the last two years a Democratic Congress has been violating its pledges and blustering itself out of favor with the confidence which placed it in power. The Populist leaders in Congress have disgraced themselves by much talk and little action. Forgetful of the causes prompting the masses to renounce the Republican leadership for the trial of a new set of rascals, they have returned to the stomach that spewed them out, as a dog returns to its vomit,—the best possible demonstration that the people are not fit to be trusted with their own interests.

The Democratic party won its last great victory upon the basis of two issues; namely, tariff for revenue only, and the expectation of the Western people that through Democratic power there would be a return to a bimetallic standard. In both, the people have been disappointed. Added to this disaffection, the crisis of thirty years of misrule and public

plunder came just as the Democratic party came into power, and the people being destitute of discrimination and sound logical powers, have falsely attributed the financial crash and riotous strikes to the accession of Democracy to authority. We now have the promise of a conflicting administration,—possibly a Congress and Senate totally at issue with the President and the cabinet.

The last election is not the result of the application of the desire of the people; they did not vote according to their honest convictions. Malice prompted many. Revenge was a more dominant factor in this last action of the people, and the lesson which they will learn through it, will come after a bitter experience. But the world is ripening to the final great crisis. The process of public plunder cannot forever flourish. The working people of our country will learn the great lesson of public economy; they will learn that the extravagance of the so called rich,—the millions of dollars squandered by them in luxurious living and riotous debauchery,—is wholly derived from the labor of the wage slave, trampled under the feet of monopoly. When this lesson is fully comprehended, nothing can stay the impending revolution. This need not necessarily be a revolution of violence. The process of adjustment will be simple, direct, and complete.

THE REAL CAUSE.

The great arch fiend and enemy of the performer of uses is gold as a medium of exchange. The monetary stamp creates a fictitious valuation, and its control—by that which is called government—makes it an expensive commodity to obtain; hence it requires much labor to purchase it. This is the real cause of the degradation of labor and the diminution of its purchasing power. In England, where men have become experts in gathering and hoarding gold, it is accumulated as rapidly as it finds its way to the center of commerce; therefore it becomes very scarce in the market, and there is a general scramble for it by those who are compelled to purchase it before they can reclaim—for a large amount of gold—what they have created for a small amount.

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Woman's Highest Duty.

Whenever or wherever is put forth the idea of advantage to humanity to result from the merging of the family life into the broader communal life, then and there men begin to talk of the sacred integrity of the family circle, and insist that as the safety of Troy depended upon the preservation of the statue of Pallas, so does the perpetuity of our nation as it now exists, depend upon the preservation of the American home. As to this latter proposition they are doubtless right; but is the perpetuity of the nation along the present lines of government the ultimatum of national achievement? There is no necessity of here tabulating the very patent elements of corruption and fraud entering so largely into the administration of public affairs. It may be said that the fault of this lies not in the form of government, but in its administration; while the truth of the matter is that government is no better than it is administered, and to say that the American home is responsible for the American government, is to lay a grievous, though well deserved, charge at the door of the American home. The climax of ironical fate is reached in this condemnation of what men love by the very argument they use to defend it.

Occasionally the charge of nepotism is brought against a public man in whose gift are public offices, and this is, in idea, regarded a very odious charge. True, nepotism is not unknown in the United States, but, strange to say, many things are tolerated in practice which are condemned in principle. But its prevalence in this country need not concern us. The question is, Why is nepotism condemned? What sentiment in man leads to this condemnation? If love for one's own family be the highest and holiest of loves, as is very generally claimed today, why is it that this love must not manifest itself in official preference? If the family is the first consideration, is it just to ask a man to disregard his family in his distribution of patronage? If love for one's own family is the highest of loves, should not the government official who snugly lodges his relatives in public berths, be lauded rather than condemned?

But is it not true that men recognize a service higher than that of the family—the service of the state? The name of the elder Brutus has come down honored through the centuries, mainly because he was strong enough to sacrifice his sons to the welfare of the state. Deep within humanity, overlaid as its surface is with selfish loves, is a reverence for unselfish love, and the highest reverence is, often involuntarily, paid to those who sacrifice self and selfish loves for the love of country. Why else is Charlotte Corday honored? Those who plead the family's first claim, if consistent, would say that she should have spared her poor old father the pain which he must have suffered because of her act—that she should have first regarded him, sparing him the agony and disgrace of seeing her publicly executed as a condemned criminal. But handed down from nobler ages comes the sentiment which recognizes that such an act as hers is prompted by a broader comprehension of responsibility and a higher standard of duty than the filial. Even in these mercenary days, when "The jingle of the guinea heals the hurt that honor feels," the men who left homes and families to go to the rescue of the nation when threatened with disruption, are honored by grateful millions, for somewhere in the hearts of men is an appreciation of the fact that the members of the family cannot be safe unless first the nation is safe. And because of this fact, the love of country is regarded a nobler love than the love of family.

But if the love of country is greater than the love of family, is not the love of humanity still greater than the love of country? And if the claims of family may be set aside for the claims of country, still more reason is there for setting aside the claims of family when humanity as a whole

claims one's service. As the welfare of the members of a nation is secure only when the welfare of the nation is secure, so the welfare of the nations of the world is secure only when the welfare of the world is secure. And how is the world today, and how are the nations of the world, and how are the citizens of the nations? The nations stand armed to the teeth, anxious to fly at one another's throats, held back only by considerations of trade. Within the nations, strife ready to culminate in bloodshed, the forces of capital and labor mobilizing for the battle of Gog and Magog, men and women and children suffering in cold and hunger and rags and from the vices that poverty brings; and again men and women and children suffering from a surfeit of luxury and from the vices that luxury brings; anxiety and misery everywhere—in the hut of the pauper and in the palace of the millionaire. The world is in a state of chaos, which is daily growing worse confounded.

How is order to result from this chaos? At what point is order to begin? At what point did chaos begin? The present condition has resulted from the prostitution of commerce, beginning in the central, or sex, domain. Adultery, starting in the sex domain, has culminated in a general state of adultery—adulterated morals, adulterated manners, adulterated materials. If adultery be the starting point of chaos, its antithet, chastity, must be the focal point of order. This defines woman's highest duty today, for the force of chastity must come from woman. But chaste desire, to be potent, must be aggregated, must be focalized; and any claims which would interfere with the perfect focalization necessary to effect the redemption of the world, must be disregarded. The claims of parents, the claims of brothers and sisters, the claims of husband and offspring, pale into insignificance before the claims of humanity. Only through sacrifice can redemption come to the world, and the sacrifice demanded in this age is the absolute sacrifice on woman's part of all her selfish loves. Where are the women great enough to come to the rescue of a groaning world?—*Ella M. Castle.*

The Independent American Citizen.

If he exists, he is among the things invisible and awaits manifestation. The so called free citizen of the United States is in a state of absolute abject dependence, being the bond slave of the money power. The poor puppet of the gold ring that binds the masses in their hopeless slavery, calls himself a man, yet the gifts and graces of true manhood he offers as a daily sacrifice on the altar of Mammon, and the would-be man becomes but the *debris* of his own sacrifices.

The independent American citizen should wear the crown of that kingship which is the divine right of the inherent sovereignty of the law of love. He should owe no man anything but love, the love of a divinity found in humanity, and expressed in the service of the community. To be truly independent, a citizen must graciously acknowledge his dependence on the well-being of every fellow citizen, and do all in his power to secure that of each. It is a truism concerning the vidual body, that if one member suffers all suffer. This is equally true of the grand man. The ignorance and moral debasement of one citizen expresses in a proportionate degree the ignorance and debasement of all. Theodore Parker said:—"In estimating the value of a nation, you must not merely count men. You must weigh them. You must not barely weigh the dollars, but gauge, measure, and scan the quality of the men who own the dollars. An armful of Hebrews, a handful of old Greeks, have been of more value to the human race than all the four hundred millions of Chinese, with their Tartar and Malay progenitors. A single Moses or Socrates would weigh down whole provinces of the Celestial Empire."

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of living money bags astride the bowed backs of enslaved human animals. Farms, mines, mills, palaces, banks, count for nothing when they represent millions of human wrecks sacrificed to human greed, the animus of the competitive system. That which is secured by the points of bayonets is protection, not true freedom. He only is free whom obedience to the law of love makes free. With firm justice and patience the law of love must operate in men till human freedom for every man to move into the spheres of perfect righteousness, is secured. The foundation of righteousness must be laid in the domains of secular commerce, sex commerce, and religious commerce, before men can see the realization of the perfect ideal of a truly free citizenship. Men must make their own paradise. "Nothing venture nothing have," is an old adage. If men have become weary of death and hell, and seek life and immortality, they must at any sacrifice take the laws of heaven into themselves and build their heaven by them. Underlying and inherent in every fact, is the law of its being. Humanity is the raw material for the kingdom of heaven. Reason declares the law of heaven to every listening soul. Let it once control the will of man, and the work of building is begun and done.

The controlled by the law of love condemns instinctively the competitive system. He has no greed to satisfy at the expense of creating another's need. He instinctively recognizes the necessity of disinterested co-operation, and the common sense of organic unity. He says:—"A long pull, a strong pull, and a pull all together" is the victorious pull. 'Tis said that the repeated victories of the Yale racing crews are largely due to the absolute yielding on the part of the crews to a recognized and accepted authority who, during training, perfectly directs the utilization of all their energies to the end of *victory*. If all groaning under the present tyranny of the money power, sighing for the far away good time coming, could come into full recognition of a few fundamental principles concerning co-operation in organic unity, and yield all their energies to a Napoleonic leader, the force of millions might use the arm of one, and make that one a modern David to cut off the head of the modern Goliath, the brazen-faced head of the money power, and save this nation from its rapidly approaching devastation by greed.

Let the voice of the people become one voice, eloquent in the declaration that fictitious *money is demonetized*, and labor is king. Then let labor become king indeed, kingly enough to declare:—"I will serve all as I would have all serve me, because the law of love rules me, and I find my God in humanity." Such a kingship would establish equitable commerce, and honor every man's certificate of use performed, as better than coin of gold or silver bearing the stamp of the usurer and the oppressor.

Equitable commerce is based upon the principle of value for value, in the exchange of the products of industry. Value is determined by the amount and quality of labor expended in the production of anything, measured relatively to the labor expended in the production of the average *ten bushels of wheat*, the fundamental of bread, the staff of life, and therefore the measuring rod in the kingdom of uses.

The time has come for men to take up the battle-cry of freedom, which is *equity*, equity in the central principle of life, which is commerce. Ask no man for freedom to do right, take it.—*Bertha S. Boomer.*

If the so called church of Christ were not a schismatic body it would be one voice,—it would have one Lord, one faith, one baptism. It has one god (gold), but its faith is multiplex and vitiated, and its baptism (like its faith) is mongrel. If it were the church of Christ, it would be united on every subject of reform, and being thus united it would be the balance of power. Hence we say that the church is responsible for all existing evils,—both in the religious and in the secular domains of activity.

Republican Victory Promises no Good to the People.

Although the recent Republican victory is hailed with joy by most business men, and produces a feeling of security and confidence in financial and commercial realms,—which vibrates for the time being down into the industrial domain,—nevertheless, it bodes no future good to the people. The re-instatement of a party whose settled policy is first, last, and always, for the benefit of the classes, cannot mean anything but further enslavement of the masses. The party that the wealthy support must in turn legislate for the wealthy. This cannot be accomplished except by robbing the masses. A plutocracy can afford to support a government of its own to legalize its robberies. It is so much safer and grander to be called a multi-billionaire, than a great robber, swindler, or tyrant!

We need no further trial of the Republican party to know what it is, or what it will do—nothing that the people want or need that it can possibly avoid; all that the people do not want that it can possibly accomplish for plutocracy, its lord and master! What hope can the people have of future benefits beyond, possibly, a partial relief from the present financial depression and distress? It cannot, with the policy it has, do away with such financial crises. It is the manipulations of the money power, whose bidding it performs, that produce these crises. The party that could do away with the *money power* would be the party that would stop financial disturbances. In a country where every man's vote counts one, and where the *majority* is against the centralization of wealth, it is strange that a money class, small in numbers, should rule in opposition to the wish of the majority. The fault must lie somewhere in the people themselves.

One error of the people is in their being attached through ignorance and conservatism to old parties, which promise much, but do not intend to perform. A glance at what has been done by the Republican party, or by the Democratic during its recent accessions, shows that, so far as working for the interest of the majority is concerned, they had no such policy or intention. Yet the *people* rule, and the *people* continually set up one or the other of these old fat and smiling hypocrites in the throne! What the people lack more than anything is *organization*. They have enough needs and demands to form a broad organization that all the people could join; and if numbers are still what governs, they could pass what measures they deemed best for the masses, and all the power would be in their own hands, as it should be in a government where the people claim to rule.

The People's party, though it works in the interest of the people, does not win the support that it should have from the people. This may be the natural distrust of the timid and conservative of new and radical measures, or it may be the lack of something in the party itself, or a combination of both. The fact remains that the People's party is still a weak party, not able to effect anything for the people, except to intimate that the people still exist and are not satisfied. Many other things proclaim the same. The People's party claims to be gaining in strength, but at its present ratio of gain, what will the increasing discontent of the people ultimate in, under either Democratic or Republican dominance, while the Populist party is slowly growing?

Every upheaval of the people is more powerful than the one preceding. It will take a strong party and quick of action to divert the impetus of discontent, distrust, and revenge into organization instead of revolution.

Will a party or power rise to the occasion, or must we suffer revolution?—*Alice Fox Miller.*

The laborer should not demand wages, but an equitable share of what his labor creates.

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Although the recent Republican victory is hailed with joy by most business men, and produces a feeling of security and confidence in financial and commercial realms,—which vibrates for the time being down into the industrial domain,—nevertheless, it bodes no future good to the people. The re-instatement of a party whose settled policy is first, last, and always, for the benefit of the classes, cannot mean anything but further enslavement of the masses. The party that the wealthy support must in turn legislate for the wealthy. This cannot be accomplished except by robbing the masses. A plutocracy can afford to support a government of its own to legalize its robberies. It is so much safer and grander to be called a multi-billionaire, than a great robber, swindler, or tyrant!

We need no further trial of the Republican party to know what it is, or what it will do—nothing that the people want or need that it can possibly avoid; all that the people do not want that it can possibly accomplish for plutocracy, its lord and master! What hope can the people have of future benefits beyond, possibly, a partial relief from the present financial depression and distress? It cannot, with the policy it has, do away with such financial crises. It is the manipulations of the money power, whose bidding it performs, that produce these crises. The party that could do away with the *money power* would be the party that would stop financial disturbances. In a country where every man's vote counts one, and where the *majority* is against the centralization of wealth, it is strange that a money class, small in numbers, should rule in opposition to the wish of the majority. The fault must lie somewhere in the people themselves.

One error of the people is in their being attached through ignorance and conservatism to old parties, which promise much, but do not intend to perform. A glance at what has been done by the Republican party, or by the Democratic during its recent accessions, shows that, so far as working for the interest of the majority is concerned, they had no such policy or intention. Yet the *people* rule, and the *people* continually set up one or the other of these old fat and smiling hypocrites in the throne! What the people lack more than anything is *organization*. They have enough needs and demands to form a broad organization that all the people could join; and if numbers are still what governs, they could pass what measures they deemed best for the masses, and all the power would be in their own hands, as it should be in a government where the people claim to rule.

The People's party, though it works in the interest of the people, does not win the support that it should have from the people. This may be the natural distrust of the timid and conservative of new and radical measures, or it may be the lack of something in the party itself, or a combination of both. The fact remains that the People's party is still a weak party, not able to effect anything for the people, except to intimate that the people still exist and are not satisfied. Many other things proclaim the same. The People's party claims to be gaining in strength, but at its present ratio of gain, what will the increasing discontent of the people ultimate in, under either Democratic or Republican dominance, while the Populist party is slowly growing?

Every upheaval of the people is more powerful than the one preceding. It will take a strong party and quick of action to divert the impetus of discontent, distrust, and revenge into organization instead of revolution.

Will a party or power rise to the occasion, or must we suffer revolution?—*Alice Fox Miller.*

The laborer should not demand wages, but an equitable share of what his labor creates.

Money and Politics.

Money Is the Exponent of Selfishness as Deep-Seated as the Evil of the Human Heart.

The country slowly subsides from the boil-up which enthroned the Republicans and left the Democrats and Populists scepterless. The latter presented the best platform in the field—a basis at once too good and too bad for these times and circumstances. Its adoption would but retard the more-to-be desired consummation. There exist as many patched betterments for human ills as there are human minds capable of consecutive thought; but there is not sufficient unitization of purpose to fulfil one of them, and he who thinks deeper than the surface recognizes a concealed wisdom in that all present efforts are fragmentary.

Of what abiding benefit are party ministrations when men of experience are forced to declare that it is impossible to secure the services of officers who will not sell the interests of the people; and for what fee? Money! Then would not the dethronement of money work a greater good than all this pseudo party reform? and is it not well for this condition of chaos to continue until the world is ready for this nest egg of mischief to be broken? Decide as you will, gentle reader, to such future conclusion does all the present determine, and the Populist platform, which, relatively speaking was good, had not one plank but was a patch, while the Spirit of the age—the small voice drowned in the hurly-burly of the hour—declares for a garment entire, and will have it—a *garment without a pocket for gold!*

Nations in the throes of war have gone straightly on desolating hearths and hearts till changed conditions called a halt. In our grand old world joy is too shredded. Suffering well nigh reaches its apex, and better its fulness once than to tarry by wells whose waters flow at morn to fail at noon! Let the world push on, suffer on, till it is ready for the never failing river; till it reaches the point where the majority at least, elect to reap of its own sowing, and not another's. When the majority is so minded there will be no use for money—the prime fetter of him who binds lives that he may luxuriate upon their toil!

No party adhering to the use of money will ever free the land from the horrible fruition of the monetary system, which system is but a steed to the car of men's selfishness: No new party can spring into power without a promise of amelioration to existing conditions; but once in power, with the seed of the old degeneracy—money—existing in its soil, there will obtain the same unhallowed growths, and anon it will be found enacting a parallel farce with the California Republicans who expugned planks fourteen and twenty-nine from their platform because the first would offend the temperance people, and the latter would alienate the saloon men!

Commerce minus the infernal adjunct, money, will fail in its attempt to corner any of the necessities or the luxuries of life, while with a system of equitable exchange futility will follow endeavor to levy tax upon another's toil. Middlemen will learn to produce, and to their own betterment; a thousand parasites on toil will cease the life-sapping drain and become self-supporting. Then shall be the abolishment of the petty overpaid office; then shall necessary incumbency receive reward commensurate with the labor performed and in keeping with the earnings of the public served. Slow murder from overwork and privation will be no more, neither the deliberately planned and swiftly descending stroke of the plunderer's knife.

Nature though prodigal in her bounties, can never caulk the leak which money springs upon human achievement. What man has brought upon himself, man will rise and cast from him, and no true step can precede the abolishment of money and the enthronement of equitable exchange: so, of all parties, let the Republican rule; the *Re-Publican!*

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Ah! but the end. All that has been are but the mutterings before the closing in of two mighty wrestlers—Capital and Labor. Thigh to thigh in exhaustive endurance will these herculean giants strain, and tug, and fall to their mutual crushing and dismemberment! Then, with the remove of the grind in the stomach wanting bread, and the absence of the danger born of hoarded gold, shall man's sleep perform sweet unbroken offices, and his waking verify his brightest hopes.—*A. T. Potter.*

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Mr. Had Thought and Mr. Will Think, Meet and Talk on Some of the Topics of the Times.

"Well, Had Thought, what do you think of these times? What is the reason it is so hard for an honest man, willing to work, to make a living?"

"I think the competitive system is going to seed, and the fruit of the system is becoming more manifest."

"Why, what can you mean? Have we not always had the competitive system, since the beginning? Did not God himself pronounce the sentence that man should eat his bread by the sweat of his face? If he labors for his bread, must he not, of course, compete with others?"

"Certainly, God said that man should earn his bread by the sweat of his face, if we accept Scripture as true history, but this same account tells us it was a *curse* pronounced upon man. Man since that time has been living under the curse, or, to be more accurate, man has since been dying under the curse."

"I do not think I quite understand you. It seems to me that one may earn his bread by his own labor, and still be happy; that he may enjoy laboring for loved ones and not feel that labor is a curse. But when one cannot get work and his family is suffering for the bread he would gladly earn, then it seems as if the curse is in *not* having labor, when one wants it."

"Yes, Will, I admit that it would seem as if even the curse of labor would hardly account for the present conditions, when people are starving in a land of plenty—when, in short, the world appears to be in the condition of the sick woman who, when asked how she was, said she was as bad as she could be and getting worse every minute. If you go back to the account of the beginning, to which you referred, you will see that one of the first things produced by life under the curse was a murderer. The competitive system is a murderous system, and—as everything must grow better or worse according as its tendency is upward or downward—it has been growing worse and worse. At the first, one man killed another, and was branded a murderer. Now, one man may crush even the desire to live out of hundreds of his fellows by the hard conditions he makes for them, for his own profit, and he is called a successful business man and is sent to Congress or, at the least, made one of the City Fathers. But when spoken to about their starving employees, these business men—*forsooth*, these men whose business it is to see that the reward of the labor of others reaches their own well-filled coffers—answer as of old, 'Am I my brother's keeper?' In the beginning there was a curse pronounced upon the ground; it was, under the curse, to bring forth briars and weeds, yet, despite this, man could earn enough for all his needs. But now there is a second curse upon the ground, and this last is worse than the first. This is the curse of the land speculator, which keeps the laborer from the opportunity he might otherwise have to cultivate the soil, and thus provide for his wants."

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When will the people realize that one prime reason that these professors of political economy exhibit such "lamentable lack of practical knowledge" as to a remedy for present conditions, is that they deal only in effects; when will the people realize that the second prime, co-ordinate reason that these professors of political economy exhibit such "a lamentable lack of practical knowledge" is that they will not, or to be charitable, let us say, cannot, recognize the cause of all the trouble—the fallacious premise of the present system which tenaciously adheres to the necessity of money as capital. If they will not "come and see" the brazen serpent which the lion of commercial equity is lifting up in the midst of the wilderness of our benighted humanity,—namely, the fact that labor, and labor only, is capital,—why, they will soon awake to find that *they* can no longer make capital out of the labor of others. They are very much like the *savant* who on hearing and seeing the Koreshan Cosmogony demon-

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strated, slowly and gravely shook his head as he said:—"Yes, I see, I see; but this necessitates the throwing to the wind of all my hard-earned knowledge—the work of a life time. No, no, I cannot, will not accept it." There is a vital difference between seeing and entering the promised land. One who acknowledges the authenticity of the Hazzard Circular, and its three boon companions (copied into a recent PLOW-SHARE AND PRUNING HOOK), can but also acknowledge the self-evident co-ordinate fact that the leaders of the money power, irrespective of party, see clearly enough that the people can never be free under the present system; but, like the *savant*, they will not bring themselves to give up their hard earned knowledge of a life time—the knowledge of how to fleece the neighbor, instead of how to love the neighbor. Indelibly imprinted upon every fiber and cell of their vidual structures is the Devil's slogan—"Competism is the life of trade."

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